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Short Discourie.

O R,
Serious REFLECTIONS
A N D
MEDITATIONS
On some particular Texts of Scripture.

Being the substance of several Sermons preached
in a Country Congregation.

Wherein is shewed,
First, The Blessedness of those that keep Gods Com-
mandments.
And Secondly, the Happiness of such as mind their Crea-
tor betimes, very briefly and succinctly handled.

F. Gallimore

Written by F. G. Master of Arts, and Chaplain to the
Right Honourable Robert Earl of Scarisdale.

ECCLES. XII. 13.

*Let us hear the conclusion of the whole matter, fear God and keep his Com-
mandments, for this is the whole Duty of Man.*

L O N D O N, Printed for Hen. Hammond Bookseller
at Bath, and at the Devizes, 1694.



To the Reverend

Dr. Tho. Burnet,

Master of the Charter-House, and
Clerk of the Closet to His Majesty.

Reverend Sir,

WHere I owe a true Deference and
Respect I would willingly declare it,
for I less dread the censure of Osten-
tation than Ingratitude. I am sensible that
the Age wherein we live is quick and critical,
sharp and censorious, in her descant of those
that appear in Print: However, I will ra-
ther hazard the imputation of a dull melan-
choly Man, than of an unthankful; he that
doth but tacitly confess the Kindnesses of a
Friend, in a manner interrers them; when he
that

Epistle Dedicatory.

*that publisheth them bath in part requited,
tho not fully compensated.*

*To whom should I commend the Patronage
of this Discourse, better than to him who is
a Favourite and Lover of Truth, and of
such as favour and love the Truth? Besides
I have tasted of your Kindness towards me,
which I ever esteemed as a Debt lying upon
me, and am therefore desirous so far to
discharge it, as to leave some small Me-
moir to others of a kind Resentment.*

*My earnest Prayer to God, even the Fa-
ther of all Mercies, is, and ever shall be, to
protract your Days, and to preserve You unto
his heavenly Kingdom, which is the sincere
Desire, and unfeigned Vote of,*

Worthy Sir,

Your most obliged,

and humble Servant,

Fr. Gallimore.

P A R T. I.

Shewing the Blessedness of those that
keep ^{Gods} his Commandments.

R E V E L. XXII. 14.

*Blessed are they that do his Commandments, that
they may have right to the Tree of Life, and
may enter in thro the Gates into the City.*

Blessèdness is the mark we all aim at, if that be once
named, there needs no other Rhetorick to make us
all attentive ; most properly therefore it is placed
the first word, seeing the first words are the pro-
per place to perswade attention. But who are they that are
blessed, *οἱ ποιῦντες τὰς ἐντολὰς αὐτοῦ*, *they that do his command-
ments : Keep my commandments and live*, faith wisdom, Prov.
7. 2. Live indeed, live cheerfully with the comforts of this
life, which makes life to be life, and live happily in the life
of glory hereafter. Now the benefit being so great, of
keeping Gods Commandments, our care must not be little for
the keeping of them, that so we may have right to *the tree
of life*, even that tree which is *in the midst of the Paradise of
God*, Rev. 2. 7. and may enter in thro the Gates into the City.

B

To

To these last words of the verie I have bounded and limited my discourse; wherein I find these three particulars readily offering themselves to be considered.

First, The motion, what, *an entrance*. Secondly, The manner how, *thro the Gates*: and Thirdly, The place whither, *into the City*. Of these in their order; and first of the motion, *enter in*.

I. They are blessed that enter in, perseverance only makes happy; we know who hath taught us, that only continuers to the end shall be saved. It is observable, that in the holy Spirits letters sent to those seven Churches in the second and third Chapters of this Book, all promises run to perseverers; *τῷ νικῶντι*, to him that overcometh; *nec paranti ad prælium nec pugnanti ad sanguinem, sed vincenti ad victoriam*, not to him that draws the Sword, nor to him that spendeth his blood, but to him that overcometh to Conquest.

To him that overcometh pleasure, and abstains from sinful delights, I will give hidden Manna; to him that overcometh covetousness, and esteemeth not of worldly trash and earthly treasure, I will give a white Stone; to him that overcometh ambition, and seeketh not for a name upon earth, I will give a new name written in heaven: For tho all vertues run in the race of a Christian life, yet perseverance alone obtaineth the Garland: Suppose a Ship fraught with rich Merchandize to have held a prosperous course all the way, and escaped both Rocks and Pirates, yet if it be cast away in the Haven, the owner is nothing the better for it, but loseth both his goods and hope: So all our voyage is lost through the perilous Sea of this world, if we suffer shipwrack in the Haven, and lose our reward there, where we should land to receive it.

Cicero tells us of one *Lepidus*, lying all along upon the grass cried out, *utinam hoc esset laborare*, O that this were to labour and get the mastery: So, many stretching themselves upon their Ivory Beds, and living at ease in *Sion*, say with-
in

in themselves, Oh that this were to go in warfare and fight under the Cross, but let them not deceive themselves, Heaven is not got with a wish, nor victory with a breath, it will cost us many a sore blow, and wound too before we overcome; wherefore the Apostles exhortation, *Eph. 6. 11.* comes seasonably in here, *ἐνδύσασθε τὸν πανοπλίαν τοῦ Θεοῦ*, put on the whole Armor of God, that ye may be able to stand against the assaults of the world, the flesh and the devil, strenuously, valiantly, constantly, never putting off your armour, till you put off your bodies; nor quitting the field, till you enter into the celestial *Canaan*; Saint Paul fought out this combat, even to victory, tho he bore in his body the marks of the Lord Jesus, *I have fought a good fight, I have finished my course, I have kept the faith*, *λοιπὸν ἀπὸ χειρὸς μοι, &c.* Therefore now there is laid up for me a Crown of Righteousness, which the Lord the righteous Judge shall give me, &c.

11. There is a last enemy to be destroyed, Death, we must hold out to the conquest even of this last adversary, which if it conquer us by the sting of our sin, shall send us to the doors of hell; if we conquer it by our faith, it shall send us to the Gates of this City Heaven, my second particular. And now awaits your observation, the manner how thro the gates; not singularly a gate, but gates, for *Chap. 21. 12.* the City is said to have twelve gates, on the East three gates, on the North three, on the South three, and on the West three; to declare, that men shall come from the East and from the West, from the North and from the South, and shall sit down in the Kingdom of God: these gates are not literally, but mystically to be understood, *pro modo intrandi*, for the manner of entrance.

These gates are those passages whereby we must enter this City, Heaven is often said to have a gate, *Mat. 7. 13* strive to enter in at the strait gate, saith Christ. Solomon made two doors for the entering the Oracle, they were made of Olive

Trees, and wrought upon with the Carvings of Cherubims, 1 King 6. 32. the Olives promising fatness and plenty of blessings, the Cherubims holiness and eternity, these are holy gates.

Let every one pray with the Royal Prophet, *Open to me the gates of righteousness, I will go into them, and I will praise the Lord; this is the gate of the Lord, into which the righteous shall enter.* In brief, we may distinguish the gates leading to this City into two, Adoption and Sanctification, both these meet in Christ, who is the only gate or door whereby we enter heaven. *I am the door*, saith our Saviour, Jo. 10. 9. *Fanua vitæ*, the gate of life, *by me if any enter in he shall be saved.* Adoption, is the first gate, the inheritance of glory can't be given to the Children of Disobedience; they must first be converted, and adopted Heirs in Christ: Adoption, saith *Seneca*, is a most sacred thing, containing in it an imitation of Nature civilly giving them Sons, whom Nature hath left childless; or as the Jurist define it, a legal supply of a natural defect, whereby they that can beget no Children, yet make Heirs to propagate their names to posterity: But spiritual Adoption differs far from it, for it's a lawful act, not imitating, but transcending nature, found out by the Lord himself; not for the comfort of a Father that wants Children, but for the comfort of Children that want a Father; we being by nature miserable Orphans, having no Father to provide for us, it pleased the Lord our God to become our Father in Christ, and to make us by Adoption his Sons and Daughters, not for any benefit he receives of us, for nothing can accrete by means of any creature, to that most high and all sufficient Majesty; *sed ut haberet, in quem sua beneficia collocaret*; but that he might have some upon whom he may bestow his benefits for the declaration of the glory of his mercy.

If by the grace of adoption, God make us his Sons, by the grace of regeneration, he shall make us new creatures; all

all the Sons of God are partakers of the divine nature ; take heed therefore unto your lives and conversations.

For if ye go on to spend the remainder of your days after the inordinate lusts of the flesh, and walk on in gluttony and drunkenness, in chambering and wantonness, in adultery, covetousness, and such other works of uncleanness ; we must say unto you, that ye have not God for your Father, but ye are of your Father the Devil, because you do his works ; except we see in you the image and superscription of God, and that you have insculpt and graven in your conversation, as *Aaron* had upon his frontlet, *holiness unto the Lord*, *Exod. 28. 36.* we cannot bless you in the name of the Lord, nor acknowledge you for such as are his by Adoption.² Again, Sanctification is the second gate, *except a man be born again he cannot see God*, *Jo. 3. 3.* holiness is the way to happiness, grace is the gate of glory ; *without holiness no man shall see the Lord*, *Heb. 12. 14.* and what is man before he is new born but a deformed creature, conceived of an unclean seed, wormed in a sinful womb, and in his birth no less stained and polluted with sin than in his blood ; how needful now is a new birth to man in this case.

Can he enter into heaven that savors all of earth ? will those precious gates of Gold and Pearls open to a sinner ; a vile, obdurate, obstinate sinner ? No, he must first be new moulded, and model'd, and sanctified, or he is excepted, except a man be new born, and this man is every man, and every part of man.

Sanctification (if saving) must be perfect and entire, tho not in respect of degrees, yet in respect of parts, every part and power both of body and soul must have its part of sanctification, tho no part his full perfection, until the dissolution of our earthly tabernacles.

And as the School distinguisheth, it must be *communiter in toto*, & *universaliter in singulis partibus*, but not *totaliter* &

& *perfectè*, this sanctification must be communicated to the whole man, and universally propagated to every part, tho it hath in no place of man a total perfection. Hence (say Divines) there is sanctification inchoate and consummate, begun here in this life of grace, and perfected in the life of glory hereafter.

No sin is to be cherished in hope of mercy, but we must strive for every grace we have not, and for the increase of every grace we have, let us make much therefore of that we possess, and still seek for more, striving to the mark, *Phil. 3. 14* and yet when all is done, think not that thou mayest catch the Crown of Life by rightful desert.

That thou art not able to perform, wert thou as righteous as *Noah*, as obedient as *Abraham*, as holy as *Joh*, as faithful as *David*, as clear as the Sun, as pure as the Stars in Heaven; yet thou must sigh with a better soul than thine own, who said, and sighed for the impurity of all flesh, Lord be merciful to me a sinner, and enter not into judgment with us.

Now since this gate stands in our own heart, I shall thus describe it, and that briefly by its properties and parts.

The properties are two, it is low, and it is little, and therefore we must contract our large extensions if we will fit our selves for that narrow way and little gate; they must stoop that will enter in here.

He hath filled the hungry with good things, and the rich he hath sent empty away: the rich in their own conceits, and proud of their own worth, shall be sent empty from this gate.

The first præcipice or downfall to hell, both in Angel and Man, was by Pride; therefore humility must needs be the first step to heaven.

He that means to build high, must lay his Foundation low: all those precious and resplendent stones reckoned up in the *Apocalyps, cap. 21. 19.* were placed in the foundation
of

of the heavenly city ; to teach us, that all christian virtues are grounded in humility.

If a Vessel be full it will receive no more liquor be it never so sovereign and precious ; the proud and high minded man is full of his ~~of his~~ grown gifts and perfections, and therefore letteth not into his soul the wholesom dew of Gods grace. Holy *Austin* confesseth with tears, that his swelling greatness and tumor of pride, would not suffer him for a long time, to enter in at the narrow gate that leadeth unto life ; in whose tears many of our gallant Sparks and high Spirits may read the cause, why they are so usually poor and naked, and blind in the inward man ; and tho oft-times nearest to the Court of Princes, yet farthest off from the Kingdom of God.

The advice then of *St. Peter* comes seasonably in here, *1 Pet. 5. 6. Humble your selves under the mighty hand of God, that he may exalt you in due time* ; the words are not without their strength of Emphasis, here is an *humili animi*, crown'd with an *ut exaltet*, humble your selves that he may exalt, as if humility was so necessary a disposition to preferment, that without it God might not exalt.

There is no vertue drawn by the Pencil of God in more lively colours, with brighter beams of his favour shining on them than humility. Jesus Christ, the mirror of all perfection, setteth it out as his chiefeft jewel, *Learn of me*, saith he, *for I am meek and humble in heart*, Matt 11. 29. they must be little that enter these gates, little in their own eyes, slender in the opinion of themselves ; whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein ; and so much of the properties.

² The parts are now to be considered, and these are four ; the foundation is Faith, one of the sides Patience, the other Innocence, the roof Charity : Faith is the foundation, by it we have *πρόσβασις* access unto God, and that with boldness, by this we lay hold on the Throne of Grace, by this we adhere and close unto God, and prostrate our selves at his feet ;
by

by this we live in Christ, and Christ in us; by this our hearts are purified, our consciences washed with the Blood of Christ, and fitted to see God, and to enter into the Holy of Holies, unto which no unclean thing can be admitted: He that hath faith shall enter, and shall not come into condemnation, but is passed from death to life

Again, Patience is one of the Pillars, *Heb. 10. 36. Ye have need of patience that when ye have done the will of God, ye might receive the promise.* Justin Martyr being asked, which, was the greatest miracle that our Saviour Christ wrought answered, *Patientia ejus tanta in laboribus tantis*, his so great patience in so great troubles.

Many are the infirmities and troubles to which every man is subject; in his body he is subject to diseases, in his estate to losses, in his name to slanders and false reports; but these reach not his Spirit, unless himself do lend his hand unto them; therefore if sickness do afflict thy body, let not this make thy spirit sick and afflicted with impatient sorrow; what tho thy estate be diminished by losses, let not this thro impatience diminish thy chearfulness, or breed any loss of comfort to thy spirit; what tho thy name be wronged by heavy slanders or false reports, wrong not thy spirit thro impatience by heaviness and grief, but rather follow our Saviours exhortation, *Luk. 21. 19. In your patience possess your souls, i. e. live joyfully, blessedly even under the cross, that when ye have suffered before the gates, ye may enter into the City.*

3 Innocence is the other Pillar, but who can say he hath innocent hands, and a simple heart; indeed none perfectly in Gods sight, yet some had, and may have this in part, by the witnesses of their own consciences. Samuel could challenge the Israelites to accuse him, *Whose Ox have I taken, whom have I defrauded,* 1 Sam. 12. 3. and Job sweetly, my heart shall not condemn me for my days, if I have lift up my hands against the fatherless let it be broken; if I rejoiced

at

at the destruction of him that hated me, then let mine arm fall from my shoulder blade, and my arm be broken from the bone, *Job* 31. 21.

Triumphus innocentiae est non peccare ubi potest, it is the triumph of innocence not to offend when it may ; for it is true innocence, saith *Austin*, *quæ nec inimico nocet*, that hurts not our very enemy ; if my land cry against me, or the furrows thereof complain, let thistles grow instead of wheat, and cockles instead of barley, *Job* 31. 38, 40. How few among us dare thus plead ? So *David*, O Lord, thou knowest mine innocence.

In malis sperare bonum nisi innocens nemo potest, saith the moral Heathens ; to hope for good in the midst of evils, no man can but the innocent. Innocence, saith *Chrysostom*, is free in servitude, safe in danger, joyful in bonds.

But alas, where shall robbers and workers of violence appear ? What shall become of the cruel, griping, bowel-less extortioner ? No creature in heaven or earth shall testify his innocency ; but the sighs and cries of many which he hath undone, shall witness the contrary.

Where shall fraud, cozenage, injury, perjury, mischief appear ? You may conceal your craft from the eyes of men, defraud your Minister, beguile your Neighbor unperceived, unpunished, but know that the Lord will not hold you guiltless. *I will wash my hands in innocency, so will I compass thine Altar*, O Lord, saith the Royal Prophet, *Psal.* 26. 6. if innocence must lead us to the Altar on earth, sure that must be our gate to the glory of heaven.

4 Charity is the roof, *diligendo perficitur*, love makes up the building ; man indeed is naturally a loving creature, but doth not always place his love aright ; his love then is best placed, when it is placed upon the best object, and that is God : If he place it upon Beauty that fadeth ; if upon Riches they perish ; if upon Honor that vanisheth ; if upon

Life that wasteth; but all these are in God, not only in eminency, but continuance.

In him Beauty that never fadeth; in him Riches that never perish; in him Honor that never vanisheth; in him Life that never wasteth; and therefore, as he is the truest object of love, so he should be the dearest object of our Love. *Quanta est Claritas? Austin, quæ si desit frustra habentur cætera, si adsit recte habentur omnia.* How great is love? for if it be wanting, all other graces lose their grace; but if present, all are profitable.

And *Theodoret* asking, wherein consisted the image of God in man, answereth in a charitable bounty, wherein he imitateth God. Yea *Tully* saith, *Homines ad Deum nulla re proprius accedunt quam dando*, men in nothing come nearer to God than in giving.

It was the folly of the rich Glutton, that he wanted Barns to lay his Corn in, whereas there was so many empty Bel-lies of the poor, into which he might have put it, and where it would have been laid up for ever for him; for he that giveth to the poor shall not lack, shall not lack that which he hath given, shall not lack any thing that is good.

Perhaps, saith *Cyprian*, if thou givest much, thou mayst be afraid, lest thy self should come to want, *sed esto hac in parte intrepidus, esto securus, &c.* but in this point be without fear, be secure, that cannot be ended, which is expended for the use of Christ.

He that is a liberal soul indeed, and plentifully watereth the dry and thirsty souls of Christ, shall himself be watered with the precious blood of Christ, and drinking of that spring of life shall never thirst again.

The Prophet *Isay* hath a comparison to the same purpose, cap. 58. 10. *If thou draw out thy soul to the hungry, and satisfy the afflicted soul, the Lord shall satisfy thy soul continually in drought, and withal make fat thy bones, and thou shalt*

shalt be like a watered garden, and like a spring of water whose waters fail not.

Love therefore thy Neighbor as thy self, and love the poor for Gods sake, and love God above all; we are to love God above all.

1. *Appretiative*, setting a higher price upon his glory and command, than upon any other thing besides. 2. *Intensivè*, with the greatest efforts and intention of our spirits, setting no bounds and measure to our love of him. 3. *Adequatè*, as the compleat, perfect, and adequate object of all our love, in whom it must begin, and in whom it must end.

But there is a sort of love, or lust rather, which is condemned, and that is *παρρησιασμός*, the passion of concupiscence, whereby many lascivious men do wholly devote and dedicate themselves to some vain creature, pleasing their fancies, to the displeasing of God, and to the piercing of their souls one day for it; and except it do, to the utter ruine both of body and soul.

Who admires not the wisdom of *Demosthenes*, in the answer he returned to *Corinthian Laïs* (*Poenitere tanti non emo*) I will not buy repentance at so dear a rate: Certainly had he not known it from a self-experience, 'tis not possible an Heathen should have spoken so divinely, for all our dishonest actions are but earnest laid down for grief; sin on the best condition brings repentance, but for sin without repentance is provided hell: Yea, 'tis not folly but madness, even the highest, that makes a man buy his vexation. O let us force our selves to want that willingly, which we cannot enjoy without future disgust; so that the sum is this, there is no entrance to the city but by the gates, no passage to glory but by grace; to those spirits of just men made perfect must be admitted none, save they that are justified; none are entertained, but such as are washed white in the blood of Christ, and keep white their own Innocency. The Adulterer for a while may flatter Beauty, the Swearer grace his

words with Oaths, the Drunkard kiss his Cups, and drink his bodys health, till he bring his soul to ruine ; but do they think to enter this city ? No, the gate is kept as the gate of Paradiſe, with a Flaming Sword of Juſtice to keep them out.

The Adulterer ſhall ſatſifie his luſt when he lies on a Bed of Fire, all embrac'd with thoſe Flames ; the Swearer ſhall have enough of Wounds and Blood, when Devils torture his body and wrack his ſoul in Hell ; the Drunkard ſhall have a plenty of his Cups, when ſcalding Lead ſhall be poured down his throat, and his breath draw Flames of Fire inſtead of Air ; aſis thy ſin, ſo is the nature of thy puniſhment ; the juſt Judge ſhall give juſt meaſure, and the ballance of his wrath poiſe in a juſt proportion ; ſo that thoſe that will not paſs thro the gates of holineſs in this life, ſhall not enter the city of happineſs in the life to come ; thus have we paſſed the gates, and are now come to the city.

11. Now if I had been wrapt up to the third heaven, or had the Angels Reed wherewith he meaſured the Wall, *Rev. 21. 17.* I might ſay ſomething to the deſcription of this City ; but it is not for us, ſaith *Bernard*, in theſe earthly bodies to mount into the Clouds, and peirce this fulneſs of light ; to break into this bottomleſs depth of glory, this is reſerved to the laſt day.

And yet, becauſe God in his word hath given us a taſte of heaven, by comparing it to the moſt precious things on earth, let us conſider in this City three things ; the Immenſity, Society, Glory.

And firſt we may gueſs at the immeaſurable magnitude of this City, by thoſe many Manſions ſpoken of by Chriſt, *Jo. 14. 2.* *In my Fathers houſe are many manſions.* How many ? So many, ſaith one, as would ſuffice a thouſand worlds of men ; and tho all men in this world attain not to it, it is not for want of room, but of will ; they believe not in him who hath prepared theſe gates for them.

Secondly,

Secondly, If such be the immensity, what think you is the glory ? Is it not a most glorious City whose Walls are of Jasper, whose Building is of Gold, whose Gates are of Pearls, whose Foundation is of precious Stones ? Yea, when I behold the Pavement of Heaven stuck with Stars, as so many sparkling Diamonds, how despicable is the stateliest Pallace of the greatest Monarch, and if the Pavement be so glorious, what shall we think of those better parts yet unseen ? great and glorious things are spoken of thee, thou City of God ; a glorious City indeed, where there is Holiness immaculate, Peace inviolate, Joy ineffable, Pleasure inexpressible, no Time but Eternity, no Place but immensity. But because no tongue can so well express it as his whose eyes did clearly behold it, be pleas'd to hear it in St. John's own words, *Rev. 21. 4.* and may we not be well contented to serve an Apprenticeship here, so we may come to be free of this City hereafter : *God shall wipe away all tears from all eyes, there shall be no more sorrow, nor crying, nor pain, neither any more death:* The dying life we live here, 'tis a lamp that must out, a shadow that will vanish, a grass that will wither ; in Heaven it is protracted into Eternity, beyond the threats of mortality or corruption.

J. S. 1740.

P A R T. II.

Shewing the Happiness of those that
mind their Creator betimes.

ECCLES. XII. 1.

*Remember now thy Creator in the days of thy Youth,
before the evil days come, &c.*

THEY are the words of the wisest Preacher next our blessed Saviour, who vouchsafed the honour not to be *αὐτογράφος*, but *ἀγιογράφος*, Gods own Secretary to pen this holy Tract, this heavenly Treatise, who spake not *quicquid in buccam*, &c. as his own fancy carried him or ideated to him ; but as the Holy Ghost directed him, his tongue being but the pen, the blessed spirit the ready writer, which therefore ought to be read with reverence, felt with passion, followed with perseverance ; and this for the Preacher, to wit *Solomon* : *Remember therefore thy Creator.*

The Memory of man is indeed a most excellent faculty, being that thing whereby we preserve those things which time hath spent and wasted, whereby the things that are absent are still present, and the things that are gone from us do abide with us.

Indeed

Indeed it is that without which the life of man would be most wretched and miserable : *Seneca* therefore saith well, he that keeps not in memory the things that are past, hath little better than lost his life given him in this world.

Now if our memory be so excellent a faculty, how great reason have we to remember our Creator, by whom it hath been bestowed upon us; should not God remember us in his providence and protection over us? should not he remember us in troubles and distresses, and when we have cast away our selves in our Sins, what would become of us? but tho God be most graciously mindful of us, how little mind have we of him.

We say of one, that he hath a good memory, because he keepeth firmly and a long time that which he hath received : we say of another that he hath an excellent memory, because he can repeat many things as soon as they are proposed unto him.

But he hath a good memory indeed that remembreth good things carefully ; he hath an excellent memory that remembreth God who is good above all things : *Remember therefore thy Creator in the days of thy Youth.* A chief reason that makes young people not to remember God their Creator is this, because they think that they have a long time to live in the world, and tho they forget him now, yet they will remember him hereafter: but to remove this, the Preacher saith, not in the time but in the days of thy youth, to shew both to young and old that our life is but for a few days.

And *Seneca* saith well, that tho death be before the old mans face, yet he may be as near to the young mans back ; let him therefore while he hath day, remember his Creator in the day of his youth ; indeed the Creator must always be remembered, not only in youth but in old age, not only in the days of youth, but all the days of our Life.

For

For as *Zachary* saith, he redeemed us that we might serve him in righteousness and holiness all the days of our life. *Luk. i. 73.* So he hath created us, that we might remember him all the days of our life: *Remember therefore thy Creator, &c.* Now a duty and a date, will divide the *Preachers Text*; the duty, what? *Remember thy Creator*: the date, when? *In the days of thy youth.* In the former you have a truth approved, verily your Creator is to be remembered; in the latter a time appointed, in the days of thy youth. But not to make the *Preachers Text* like a Mathematical line infinitely divisible; in the first, observe a word of exhortation, tending to a holy life and a godly conversation; in the latter, a wise prevention of an erroneous conceit of our corrupt nature, parallel to him that said, *da mihi castitatem sed noli modo*; So here we all intend to remember our Creator, but when? not yet, but hereafter, when the Evening of old age cometh, or the night of death approacheth; no such delay, no such delusion, observe your season in the days of your youth.

Oh remember thy Creator in the days of thy youth, because it's uncertain whether ever thou shalt be old; there are many old which have been young, but many are young which shall never be old: Time and Age, God as a wise dispenser hath kept in his own hands, to the intent and purpose, that we might suspect a shorter thread of life, but yet not despair of a longer. Now to enter the treaty of the duty, our Saviours question, *John 16. 18.* falls fitly in here, *Remember thy Creator*; we know not what he saith, *remember him, why? who forgets him?* Not the good man. For *Have I not remembered thee in my bed, and thought upon thee when I was waking.* You know whose speech it was, *Psal. 63. 6.* No, nor the wicked neither; for no sooner hath a distemper'd passion heated their blood, but the very first breath of their Lips, is either a Curse or an Oath, as if they would swear away sad disasters, which every ungracious
Speech

speech brings on nearer, binds on faster; so the Psalmist hath sealed their doom. *As he loved Cursing so let it come unto him, and as he delighted not in Blessing, so let it be far from him.* But let us not with our ignorance cast aspersions upon the Preachers knowledge; and therefore to give you the sense, and cause you to understand the reading, observe the *Chaldee Paraphrast, & esto memor Creatoris tui ut glorifices eum*: let the stream of thy meditations so run upon him, that thou mayest glorify him.

The which we do, when we derive all our actions and intentions from his sacred truth, which give rules not only to live well, and to speak well, but even *ad bene cogitandum*, to think well.

Oh, let no purpose pass currant from thine heart, till God hath set his seal on it, and stamp of approbation; let his word give it a *fiat*; whatsoever you do, yea or intend to do, let both action of hand, and thought of heart be all to Gods glory.

2. Again, let his will be thy law, his word thy rule, his Sons life thy example, his Spirit rather than thine own Soul, the guide of thine actions, the steer and Cynosure of thine affections.

3. To study brevity, the faithful are called, *1 Pet. 2. 9.* Kings and Priests; the remembrance whereof should work a Kingly and Priestly mind in every one of us, to rule over our affections, as *Leo* excellently teacheth, *nil tam Regium, &c.* nothing is so kingly, as when a mind subject to God ruleth the body; nothing so Priestly, as to vow unto God a pure conscience, and to offer up the immaculate sacrifice of piety upon the Altar of the Heart: But I shall pursue this no further here, because I shall meet it again in the next branch, expressing the time when we ought to reduce this meditation into practice, this doctrine to doing, to wit, in the days of our Youth. As one saith of *Psalm 41. 1. blessed is he that considereth the poor, &c.* that it is *scriptura pauperum*,
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rum, the poor mans Scripture ; so of this it may be rightly said, that it is *scriptura juvenum*, the young mans theme ; which given by divine inspiration, is profitable to teach him the Apostles lesson, consisting of two counter-points, a *suge* and a *fac*, a dissuasive caution, fly youthful lusts ; a persuasive Canon, and follow after righteousness, faith, love and peace, which have the promises both of this life, and of that which is to come, both of blessings temporal, and bliss eternal.

Which observation we may crown with this corollary, or doctrinal proposition, that the best time, and fittest season to sow the seeds of vertue, that it may bring forth fruit in holiness, and the end everlasting happiness, is the first and flourishing part of our age, the strength and vigour of our years ; or to retain the words of the text, *the days of our youth*.

For elucidation whereof, *David's* question is here to take place, *Psal. 119. 9. Wherewithal shall a young man cleanse his way, by taking heed thereto according to thy word?* Again, it was Gods ordinance, that in their Meat-offerings of first fruits, they should offer up, *Levit. 2. 14.* green ears of corn, or corn beaten out of green ears ; and what was this, but *alterius rei ænigma*, one thing mentioned, and another meant ; to wit, that God loves that we should consecrate and dedicate our young and tender years to his service, and not put it off as too many do, to the very Autumn and fall of their lives.

Optima quæq; dies, &c. our best days first run, and our worst at the last, and shall we offer that indignity to the divine Majesty, as to give him the Devils leavings ; *Florem ætatis Diabolo consecrare, faciem Deo reservare* ; to consecrate the flower of our age to the Devil, the World and the Flesh, and to reserve the Lees and bitter Dregs for God ; and what is this then to offer up, *Malachi 1. 8, 13.* the blind and the lame for sacrifice, which God abhorreth, and to break that
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golden rule laid down by our Saviour, *ζητετε πρωτον*, seek first, &c. *Mat. 6. 33.* seek his face always, not when, but when not ; so with these few to shut up the rest that run in the same current ; Hear ye now my reasonings, to speak in *Job's* language, *Job 13. 6.* and hearken ye unto the arguments of my Lips, thereby to give it an edge, that so it may make the better expression to you, the speedier, the deeper impression upon you.

The first reason may be drawn from the infinite mercy of God, which is as the Psalmist speaks, *Psalms 100. 5. From everlasting to everlasting* ; from everlasting election unto everlasting glorification, a fit theme for Angels to descant on ; for what man of art, or art of man, can describe or decipher it ? for if God remembered man, before he, or the world was, cannot the simplest Intellect extract the inference, shall we not remember him in time, betimes ?

Secondly, If all examples have an influence on the practice of the beholders, then especially the deeds of good men, registred in Scripture (the Calendar of eternity) are most attractive of imitation : Pray then cast your eye upon *Joseph*, who withstood the impure and impudent solicitations of his wanton Mistress in the Flower of his Youth, *Gen. 39. 9.* the most slippery time of his age, an age as most prone to many others, so especially to this sin. *Josiah* the King sought the Lord while he was yet young, *2 Chron. 34. 2.* *Obadiah* feared the Lord from his youth ; but to bring my best wine at the last, and to trace the Apostle in his own Rhetorick, if these prevail not, Look to *Jesus* the author and finisher of our faith, *Heb. 12. 2.* not only the author to call us to it, and set us in it, but the finisher also to help us thro it, and reward us for it ; look to him, who at the age of twelve years went about his fathers business.

Thirdly, We ought, and 'tis our duty, to spend the prime of our days in the service of God, who being our Creator, and exceeding great Rewarder, is most worthy of it, and

that is, whilst our senses are sharp, our memories quick, our wits ripe, our capacities ready, our understandings deep, not knowing how soon these may fail us, and how suddenly death may find us.

Ὅτι περ φύλλον, &c. such is the generation of men, as of leaves, saith the Heathen Poet *Homer*, for as many leaves are nipped off in the bud, so many young men are cut off in their youth; for are we not poor mortal creatures, brothers to the worms, and sisters to the dust? do we not carry about with us souls full of corruption, and skins full of diseases? is not our breath in our nostrils, where there is room enough for it to go out, and possibility never to come in again? Each of these by it self, all these laid together, will make a weighty argument, bearing down, and forcing our assent to this assertion; that the Spring of Youth is that age, which God hath most enabled us to do him best service.

Now to make some improvement of this doctrine, First, The word of God hath two edges, *Heb. 4. 12.* and if it go one way thus, *pro primis unguiculis*, for the timely beginnings of grace and goodness; it cuts as deep on the contrary, even beyond admiration of many imperious and impetuous youth, who have built the frame of their lives upon the foundation of long practised wantonness, guiding their lives by pleasure, and their reason by lust; and being reprov'd, What, say they? Are we not young and strong? As if God had given them their strength to rise up against him, and to run with others into all manner of excess of riot, or as tho they had learned that language of the unwise Tutor in the Comick, *non est mihi crede vitium*, &c. it is nothing for a young man to let loose the reins to all licentiousness, to drink wine in bowls, and to take their fill of pleasure here, as if they were resolved with *Dives*, that they should not get a drop of water in Hell: If this be no sin, why doth *David* lament him of the sins of his youth? why doth *Job* threaten them with the sins of their youth, that shall lie down with them in the grave,

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grave, *Job*. 36. 14. he who for one sin punished a world of men, how will he plague one man, tho a young man, for a world of sin?

Secondly, Since our Creator is to be remembred in the days of our youth, here is a use for Parents to bring up their Children in the fear of the Lord, to catechize, initiate and enter them, properly to dedicate them, as they did their new houses unto the Lord. *St. Paul* requireth the performance of the same duty saying, ἀλλὰ ἐκτρέφετε αὐτὰ, &c. bring up your children, or as the word in the original insinuates, nurse up your children in the fear of the Lord; he would have them to suck in religion, if not with their Mothers milk, yet shortly after, as soon as they are capable of it.

It's storied of *Alexander*, that he had children born and brought up in military discipline and exercise, which made them so victorious and valiant in battle; even so let all Parents bring up their children in the fear of the Lord, that they may prove constant and courageous Soldiers under their King and Captain Jesus Christ; to kill, overcome and subdue all the enemies of God, and their own souls salvation, sin and their corrupt affections.

Hence it is, that *David* stileth children the Inheritance of the Lord, to denote unto us, that they should be brought up with such care and sedulity, as tho they were not the children of men, but of God; indeed there is a great necessity of this duty, that Parents instruct their children betimes, for by nature we are born blind and ignorant of heavenly things, therefore Parents should take pains to bring their children to knowledge.

The Bears, as the Naturalist observes, when they bring forth their young ones, they are an ill flavored lump, and a mass without shape, but by continual licking of them they bring to some shape and form.

So thy child, who is by nature the child of wrath, by continual instruction and godly education, may be brought to some good form and fashion, that he may understand and imbibe the Principles of Religion. And as the Midwife when the child is born, setteth the joynts of the child right, and swaddlETH him that he be not *vati*us, therefore they are called *Gnoele tippuchim*, Lam. 2. 20. *Infantes palmarum*, not because they are but a span long, but because the Midwife when they are new born, setteth the joints with the palms of her hands, that they may be the more streight and strenuous afterwards. So should Parents teach their children, when they are young, and frame and fix their minds aright.

The Lord accounteth highly of this, when the Parents begin to teach their children in their tender years: children are the seed-corn of the Church and Commonweal, and if they be corrupted or distain'd in the Family, what hope is there of them, when they come to the Church or Politie?

The Physician saith, that *vitium primæ concoctionis non corrigitur in secunda*, the faults of the first digestion are not helped in the second; so errors committed in youth can hardly be helped in old age.

When the Prophet *Esay* speaketh of Christ, he calleth him, *Pater futuri sæculi*, the everlasting Father, cap. 9. 6. Adam was the Father of all the Children of this life, and Christ the second Adam, is the Father of the life to come; when they beget children, they beget them only for this life,

life, but when they instruct them they may be called, *Patres futuri sæculi*, Fathers of the life to come.

Remember therefore thy Creator betimes, for the youngest years are the fittest to teach children, *Prov. 20. 11. A child is known by his doings, whether his works be pure or right.*

The boys that mocked *Elias* were devoured by the Bears, *2 Kings 2. 24.* and the *Hebreus* say, that there be skulls of all sizes in *Golgotha*.

The Tree which the Lord made choice of, *Jer. 1. 11.* was the Almond Tree, and why made he choice of that Tree, but because it blossometh first.

So the Lord made choice of *Jeremiah* from his Infancy ; the Lord liketh children when they begin to flourish in their young years ; he liketh not of these *autumnales arbores*, *Jud. 13.* which begin to bud about the latter end of Harvest.

The Church saith, *Cant. 7. 13. Omnes fructus servavi tibi,* &c. it is a happy thing when both the first and the latter fruits are reserved for the Lord.

Crates the Philosopher said, that he would go up to the highest place of the City, and cry in the Audience of the People, O men whither go ye! Why take ye such pains, and toil to scrape riches together for your children, and have little or no care at all to train them up who should enjoy them. And *Plutarch* said, he would add but this one word, that such men as these are like to them who are very careful for the Shoe, but have no regard at all for the Foot.

As Parents should have a care to teach their children, so they should make choice of good Masters, of able, orthodox,

thodox, unbiass'd men to instruct them, that may infuse and instill good principles in them.

Pharaoh's Daughter caus'd *Moses* to be brought up in all the Sciences of *Egypt*, *Acts* 7. 22. *Jeboash* had *Jebojeda* for his Master, *2 King.* 12. 2. And we see what care *Theodosius* had to make choice of good Masters for his Sons *Arcadius* and *Honorius*; and what care had *Constantine* of a Tutor for his Son *Crispus*.

Amongst the causes of *Julian's* Apostacy, the History sheweth us, that this was one, if not the greatest, that he had two Heathenish Masters who taught him, *Libanius* and *Jamblicus*, from whom he drank in to great Profaneness and Impiety, Atheism and Debauchery.

Thirdly, As *Tully* spake of Poetry, that it was a profession for all times, prosperity and adversity; for all places, at home and abroad; for all ages, youth and old age; so is this a lesson for all times, all places, all ages; for however the center, upon whom the lines and projections of this doctrine do meet, are the days of our youth, and therefore may savour of impertinence; yet strength of consequence will induce, that old men, and they especially, should grow in grace, as they do in years, and increase in heavenly things, as they multiply their days, that so they may be like *Vespasian* in the Poet, *melior pejore ævo*, better in their worser age; or like the Trees planted in the House of the Lord, that still brought forth fruit in their years, *Psalms* 92. 14. and herein the supernatural motions of the Spirit resemble the natural, which are as the Philosopher spake, *velociores in fine quam in principio*, swifter in the end than in the beginning.

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Here the Poet, as if his breast had been divinely influenc'd, could make this connexion, *nec pietas morum rugis*, &c. where wither'd old age, and inexorable death do follow each the other, as the conclusion doth the premises, to speak with the Logician.

But hear it if you please from a tongue divinely toucht, and that from a true Cherubim, ἰδὲ γε γέγρανα, &c. behold I am old, and I know not the day of my death. It's storied of the Linx that he never looketh back, but *Homer* contrarily describeth a wise man, οὐδ' ἄν περὶ γὰρ καὶ ὀπίσσω, looking forward and backward, forward to things to come, and backward to things past, for by remembering what's past, and forecasting things future, he ordereth things present; let us conclude therefore with the advice of the Apostle, redeem the time by our double diligence, which we have lost by our careless negligence, and be sure to *Remember our Creator in the days of our youth, before the evil days come*, &c.

Consider in time, if thou wilt have God to pity and help thee in thy evil days, thou must serve him in thy good days; the days of old Age are call'd evil days, *ætas mala* in *Plautus*, because they bring many pains and troubles along with them, *vitæ hyems*, the Winter of our Life, as *Solon* call'd it. As the days of youth are called *ætas bona* in *Cicero*, and *ætas optima* in *Seneca*, because then nature is strong and vigorous, and doth most fully exert and enjoy it self.

Lastly, Consider that thine old age will bring evils enough of its own, do not thou therefore bring upon it the bitterness and burthen of all thy youthful follies.

Consider once more, that Repentance is a hard work, when thy sins are fewer, and thy strength greater; when

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infirmities bend thy back, do not keep thine iniquities to break it.

Since the days of old age will be evil days, lay up as many Graces as thou canst to sweeten it, as many comforts as thou canst to strengthen thy heart against the evils of it; gather in Summer against such a Winter as this, *Prov. 10. 5.* that old age may not be to thee an evil age, but as it was to faithful *Abraham*, a good old age, *Gen. 25. 8.*

Be faithful therefore unto the death, and you shall receive the Crown of Life; continue unto the end so shall you be safe. The Preacher teacheth, that the days will come, when we shall say, we have no pleasure in them; when the Keepers of the House shall tremble, that is, the hands which safeguard the body from injuries, shall shake as in a Palsy; the strong men shall bow themselves, that is, the Legs, which bare up the weight of the body, shall begin to fail and wax feeble.

The Grinders shall cease; that is, the Teeth appointed to chew the meat, either wax loose, or else are lost. They wax dark that look out of the windows; that is, the Eyes of the body (which are as the windows of the house to give light) shall decay, and grow weaker and weaker, that they cannot behold the brightness of the Sun.

The doors shall be shut without by the base sound of the Grinders; that is, the Lips which are as two doors or gates, shall scarce be able to open themselves, being become stiff. He shall rise up at the voice of the Bird; that is, the least noise shall be able to awake him; he that while he was young slept soundly and sweetly, so that the sound of the Trumpet could hardly move or alarm him, is now by the Crowing of the Cock, or the Chirping of a Bird raised and disquieted.

All the Daughters of Singing shall be abased ; that is the Ears, and other instruments of Musick, shall be so weakned and dulled, that they shall take no pleasure nor delight therein, as *Barzillai* confessed unto *David*, 2 *Sam.* 19. 36. Also they shall be afraid of the high thing ; that is, when once they grow crooked with age, every plain way will seem rough, and every stone a mountain unto them.

And the Almond Tree shall flourish ; that is, their head shall be renowned with the comely ornament of white hairs, as the beautiful blossoms of an Almond Tree, &c.

Thus doth the Preacher describe the discommodities and difficulties of old age, which approacheth unto us all, and will in the end overtake us, to the end we should learn to remember our Creator in the days of our youth.

Now unto God the Father Almighty, who is the ancient of days, to God the Son, and God the Holy Ghost, three Persons but one God, be made all Prayers, rendred all Thanks, yielded all Honor, Adoration, and New Obedience, henceforth and for ever, *Amen.*

FINIS.

